

(XXVH.)

The deity, *\$i*hi*, and metre as before, but in the last stanza, gift or generosity is considered to be the divinity.

-1. What has INDEA done in the exhilaration of this (*Soma*) ? what has he done on quaffing this (libation)? what has he done in friendship for this (*Somafi*) what have former, what have recent adorers obtained from thee in the chamber of this (libation)?¹

2. Verily, in the exhilaration of this (*Soma*) INDBA has done a good deed; on quaffing the libation (he has done) a good deed; (he has done) a good deed in friendship for this *Soma*: former as well as recent adorers have obtained good of thee in the chamber (of the libation).

3. We acknowledge no one, MAGHAVAN, of greatness equal to thine, nor one of like affluence, nor one of equally glorifiable riches, nor has (such as) thy power been ever seen (in any other).

4. Such as thy power (is) it has been comprehended (by us) as that wherewith thou hast slain the race of VARASIKHA,² when the boldest (of them) was demolished by the noise of thy thunderbolt hurled with (all thy) force.

5. Favours ABHYAVARTIN, the SON of CHAYAMINA,³ INDRA destroyed the race of VARASIKHA, killing the descendants of VEICM! VAT, (who were stationed) on

¹ According to *Sdyana* the *Rishi* here expresses his impatience at the delay of the reward of his praises: in the next Terse he sings his recantation.

² The name of an *Asura*, but the context would rather imply the name of a tribe or people.

³ The names of *Rajas*.